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TINNEVELI Dt. DRAVIDIAN CONFERENGE

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The following is the text of the Presidential Address of T. P. Vedachalam at the Tinnelveli Dt. Dravidian Federation Conference held on 26, 27-1-46.

Brother Delegates, Ladies and Gentlemen,

I thank you for the Honour you have done me in asking me to preside over this conference. We are passing through stirring times and momentous changes in all spheres of human activity that are taking place all around us.

THE CONGRESS POSITION

In our own country the question that is foremost in everybody's mind is the future of our land as to who is to rule and how is this land going to be ruled. The Indian National Congress its dubious ways and methods and its pretensions to be the spokesmen of all religionists, of all communities of all classes, of all provinces and of all interests are getting exposed. First the Native states representing 1/3rd of the land stand outside the congress. The congress had not put down any definite policy and their influence in the states have vanished away. In the nearby state of Travancore repression of one kind or another is taking place and the Brahmin dominated congress keeps quiet as the persecuted for the most part belong to a community about whom they are not interested while they are highly interested in the Dewan of the state. The Moslems have given a fitting reply and the Adi Dravidas have already shown in Bombay their aversion for the congress for plumping largely for the Ambedkarite candidate. If they had only seperate Electorate which they ask for not a single seat in the country will go for the congress. The Indian Christaian community is mixed up with the general constituency for the Delhi Assembly but they have seperate electorates for the Provincial assembly and they are going to vote against the congress unless some Kumbakonam is made in the middle by the congressites who are adepts in that role.

BRAHMINICAL TYRANNY

There remains the Hindu community and Brahminism is supreme and it dominates Hinduism and practically rules it and the Hindu Imperialism to which all of us are subject and which is more oppressive than British imperialism dominates also in the Political sphere the Indian National congress. The Brahmin was never the ruler of the country and will never be the ruler even in future but he wire pulls from behind. See all the dynasties that had fallen and faded for ever. Where have the great Tamilian kings of the land. The cheras the cholas and the Pandyas vanished and when did they vanish. They vanished at a time when brahminism became supreme in the land. What has become of the nayakas, the Mahrattas, the Vijianagar Kings the Great Sivaji and others. While Britain and the European and the American States developed in all directions during the last ten centuries the country which adopted Brahminism in toto and began to pay homage to it in a servile manner has become abjectly slavish and poverty ridden and the people of the land are no better than Dumb driven cattle and if English education had tried a little to disturb the placid and pathetic contentment of the masses the Brahmin in the robe of the nationalist comes out and with the po-

wer of the press in his hand and the aid of the capitalist of the north and with the help of that great pontifical authority the Great Mahatma declares that communalism should be put down and that Ramaraj shall be established. The Mahatma concerns himself less about Politics. His time is taken up by talking to sisyahs of whom a greater number have come from England. He is surrounded by a number of girls who do him all small helps that they can give and the evening darshan when crowds of people numbering lakhs gather to see him are treated to a few songs as Raghupathi Raghava Rajaram and such like stuff which push up Rama down the gullible throats of the unspohisticated people of this land.

CONGRESS POLITICS

Let us examine a little more closely the Political antics of the congress. When the war was declared the congressmen wanted the rulers to declare the war aims and refused to help in the war efforts and not stopping with that began to actively wish and work for the invasion of the land by the Jap. The 1942 disturbances happened and we today find amidst congress men two groups one group who created trouble and another which apologised and undertook and came out from jails and we also learn persons in authority saying that orders passed from the high command of the congress to create disturbances. Now in midst of all these confusion we find the governors of the Provinces hobnobbing with congress men. The I. N. A. men are set free and in the Vicergal Lodge Mahatma's son and daughter in law dine. This is a strange happening which nobody would have dreamt of and where comes in this welter of confusion–the Quit India cry. There should be a limit to hypocrisy. Following all these the Tatas, the Birlas, and the Walchands make, combines with the Nuffields the chrysler corporation and the I. C. I. This is another way of making the Britisher quit India and getting Independence for India. These Big capitalists are the financiers of the congress and Jawaharlal Nehru thinks it no wrong to receive a lakh of Rupees from the calcutta stock Exchange.

Has the Indian National congress any programme to eradicate poverty from the country and relieve the misery of the land. India is the poorest country in the world but its riches are all confined in the hands of a few who are backing the congress. What is the congress going to do for the poor. The labourers of the land have come out of the congress and they are in the communists fold. The majority of the poor people who are landless and houseless have none to protect their interest. The congress hates communism and rejects socialism and its creed is capitalism and Gandhi says that the rich are trustees for the poor and some moral preaching will make them charitable and that is enough to save the poor from dying.

As for Caste system the congress will smooth the way for Adi Dravidas to get along: some more temples will be opened and some more boys will get education and jobs but they will have to accept their fate and be content with tender mercies. As for the castes and the domination of Brahminism it shall be in the land and it shall be safeguarded and people will have to pay homage to it.

Looking at all these we come to the following conclusions as regards the congress. That it is not anxious for Independence but it is a group which wants power at any cost to itself to aggrandise others and with that end it will do anything to achieve its end.

It is the hand maid of capitalism and utterly unfriendly to the poor and the homeless.

It is anxious to perpetuate Brahminism and enthrone it in power and make it the power in the land.

It is not anxious to establish an economic structure of society which will assure all the minimum needs which will be in the way of improving the standard of living.

Besides the Indian National congress there is only one other party in this land of Dravida which will take in every body without caste or religion and that is the Dravidian Federation let us now see what it stands for.

THE DRAVIDIAN FEDERATION

The Dravidian Federation is the name which the S. I. L. F. of old has assumed since the confederation at Salem in Sep. 44. It was considered that South Indian was a mere geopraphical expression while the term Dravidian connotes an old civilization and culture perhaps the oldest in the world. The term Liberal was left out as it was found to be out of date and as it has earned in Indian Parlance a reputa-

Com. C. N. A. on Dravidian Students Federation

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Speaking on the occassion of the first anniversary celebration of the Madras City Dravidian Students Federation held on 8–2–46 evening at the Gokhale Hall, Com. C. N. Annadurai, Editor, "Dravida Nad" referred to the reasons why there should be a separate organisation for Dravidian Students, and dwelt at length on the duties expected of them. The Hall was packed to capacity.

THE S. I. PRESS

Com. Annadurai, at the outset exhorted the students not to be disheartened at the way in which their activities were blacked out by the South Indian Press. The Press in South India, he said, could be favourably compared with their counter-parts, the puranas of the olden days. It should not deter them from continuing the work that they had set before themselves, viz., the achievement of the ideals for which they stood.

PATRIOTS AND REFORMERS

Com. Annadurai pointed out that they could only enlist the support of the Press if they were patriots, But, he said, it did not require much to become a patriot. At the same time, they should reflect for a while, when they would come to the conclusion that they were not patriots in the sense in which others understood them to be, but reformers. Any one could become a patriot, for patriotism did not prescribe any special qualifications. Every man who was born in his country was a patriot. Patriotism was a natural instinct. To say that one was a patriot was nothing short of a fraud. Further, those who called themselves patriots proclaimed from house-tops that they had undergone suffering and sacrifice. He asked whether receiving a few bruises from batons amounted to sacrifice? Were only patriots expected to make sacrifices? History showed them that patriots appeared and disappeared soon after they attained their respective goals. But they did not live long in the memory of their countrymen, for the purpose with which they came out was fulfilled. They would find that it was not so with the Reformers. Reformers, political or social were subjected to greater tyranny and torture. Was not putting up with tyranny and torture, sacrifice, he asked? Were not Reformers suspected by their friends and relatives? Were not they hounded out of their houses? What did

(Continued on page 6)

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tion not enviable.

It has 300 branches and more than 36000 members.

(To be continued)

SURSUM CORDA

—o—

(By M. S. P.)

1. War at home for food and necessaries,
War abroad for more lands, territories.
2. Men and things are food for bombs atomic
Penalised is to be patriotic.
3. Death, carnage, destruction blares everywhere,
Over–Vaulting ambition does not care,
4. Bountiful Nature showers her blessings,
Starvation rides roughshod over nurselings
5. Chaos, chaos, where is the Creator?
Shrines and chapels ring bells, pour out prayer.
6. Faith is shaken, monarchs are blamed out-right.
And Vicegerents complain they cannot set right.
7. How can people be loyal whose life is
Quite in secure, who hope for no justice?
8. **Sursum Corda** Lift we our hearts to God
Who oversees all things to wield His rod,
9. To turn back Astraea at once to Earth
And eschew glory false and instal Truth.
10. Is not Victory of Odds against Singles
Brigandage, like that of Congress tinlkes?
11. Might is might, Right is right what so betide,
Who can one's true worth supersede or hide?
12. The World lasts in the hope of Right winning
Over Might in the end, all ills healing.
13. The Almighty puts down the proud, haughty,
And lifts up the humble to seats lofty
14. **Sursum Corda**, have faith, it urns at last.
None ever fails if he sticks to his past
15. Time has its revenges. All will be best.
'Be upright and duty do', the sole test

The Justicite

Erode, Saturday, February 23, 1946.

'FOR THE HANDLOOM-WEAVERS 1/3 OF THE YARN PRODUCED'

A resolution was passed in the central legislature to the effect that 1/3 of the yarn produced by the mills in India must be set apart and made available to the handloom–weavers and that for at least one year no yarn must be exported to foreign countries.

If this resolution is implemented the handships and difficulties of the handloom-weavers may be removed to some extent. But then the government must be the government for the masses, the poor common man. The present government is the government of and for the Brahmins and the Big capitalists. It is found in the Code of Manu.

It is well to remember that even the aforesaid resolution was sponsored and moved in the legislature by a Muslim and not by either a Brahmin or a Big capitalist Non-Brahmin. A small matter that is likely to effect an ordinary Brahmin however obscure he may be will draw forth tens of resolutions and hundreds of Ananthasayanams will fret, fume and fulminate. But in the matter of this yarn problem that has affected millions of poor labourers there is none in this land to raise his voice or his little fingure an behalf of these poor hapless weavers.

The Yarn Department is Brahmin-ridden from head to foot. The head of the department is a Brahmin, his 9 assistants are, all of them. Brahmins and the Advisor is a Brahmin. This 'greup' treats the weavers with scant respect and contempt as if they are worse than animals. In any other country such in sufferable and intolerabla treatment and attitude would lead to half a dozen 'August Disturbances" and the annihilation of Manu's regime.

It is only the handloom that competes with the machine with some measure of success in our land today. The cause is in the poverty and the consequent determination and indefatigable labours of the weavers. Such an industry, which is founded on the poverty of the weavers and supported and sustained by their ceaseless labours and determination, is entrusted to the tender mercies of a group of persons who have never known poverty or the necessity to toil and labour. They naturally crush and torture the weavers and in addition compell the consumers to pay more than necessary. How can this be the sign or symptom of good government?

Cotton grows in plenty in our land. If the cultivation of ground-nut is restricted and the area diverted to the cultivation of cotton we can even export cotton to western countries. In such a land the yarn manufacturing millowner makes millions; the handloom weavers struggle for 2 to 3 days' meal in a week; the cloth cunsumer pays double and treble the price and some times goes without cloth. The price of yarn is three times that of cotton; the price of yarn paid by the weavers is twice or thrice that of its control price, and the price of cloth paid by the consumer is twice or thrice that of its cost price. Albeit such high prices paid by the consumers the weavers go without one square meal a day. And then we have an elaborate and intricate system of controls! Several laks of rupees are set apart every year for this purpose! And thousands of rupees are paid as salaries to the officers of this department! Is this good government? Is this civilised government? Is this rational or responsible government? We are unable to decide.

The head of this department, which is intended to serve and protect the interests of the poor toiling weavers, is a member of that privileged community which knows no labour but lives upon the labours of others. How can there be any salvation for the poor toiling masses under such an administration? The lambs are thrown to the wolves.

Under the pretext of war such a sad state of affairs was allowed to continue so far and so long. But there can be no excuse for the continua-

tion of this tyranny for a moment longer now.

We are convinced after careful consideration and consultations with experienced experts that this Yarn Control Department exists only for the sake of the officers and personnel of the department and for their personal and selfish benefits and advantages. It serves no other useful purpose any longer. There is no other need for it now. We are certain that if all the Brahmin officers of the department are replaced by Non-Brahmin officers the immediate abolition of the department will be strongly recommended within 15 days of such a change. This is a test of its necessity and utility. When in other provinces it has been indicated that this department is unnecessary why in this province it must continue? Why even inspite of its existence there is so much distress among weavers and there is such high prices?

We wish to place before our readers one other matter. It is in this province where the Control Department reigned supreme with arrogant dictatorial powers that many yarn and textile merchants made millions of rupees, and that the merchants who minted money were able to secret them in safe repositories.

If there had been ability and experience, honesty and integrity among the administrators it would not have been possible for a few merchants to make millions of black money, and it would not and could not have happened that the handloom-weavers were unable to get work even for 2 days in a week. What is more ridiculous! 80 and 100 counts yarns were supplied to weavers of 20 and 30 counts cloth and vice versa. Consequently there was a brisk black market treade in yarn. Those responsible for the administration of Yarn Control seems to have trated the whole matter lightly as a play thing without considering its grave consequences and repurcussions in the poor weavers.

On account of the war we were prepared to endure the Military Rule and the Brahmin domination and unbridled exploitation that prevailed in our land. But now that the war is over we can no longer endure it. The establishment of the government of the people and for the people is not only now imperative but an immediate necessity.

Periyar

Periyar E. V. R. left Erode for Needamangalam on the night of 22nd inst. for attending the Dravidian Students Provincial Conference there on 23rd and 24th inst. He will return to Erode on the 26th after addressing a public meeting at Thiruvaiyar on 25-2-46.

Dravidar Kazhagam Party Fund

Committee Meeting

There will be a meeting of the above Committee at 10 A. M. on Monday, 4th March 1946 at Com T. P. Vedachalam's house.

I request all the members of the Committee to please attend the meeting.

N. Arjunan,
President,
Fund Committee.

Poet Barathi Dasan's Songs in Schools

It has been the practice in the National High School Negapatam to make the prayer every morning only by saiging Sanskrit songs ever since the year 1914.

The Dravidian Students in the School wished that Tamil Songs must be sung in the School and on 29-1-46. Com. R. Thirugnanam attempted to sing one of Poet Barathidasan's songs. The Headmaster Com. Gopala Iyer got wild with the student and did not permit him to sing the piece. The Dravidian Students agitated strongly by issuing pamphlets and holding meetings. After this agitation by the students the Brahmin Headmastor agreed to allow Poet Barathi Dason's songs to be sung first during prayer every day.

It is note worthy that the Dravidian Students belonging to Communist and Muslim League organisations also took part in the agitation.

(F. O. C.)

17th Conference of Trichy Dt. Dravidar Kazhagam

The above Conference will be held at Solanganallur on Sunday 3-3-46 at 9 A. M.

Prisident:
Com. N. Arjunan.

Flag Hoisting:
Com. K. Rajasekaran B. A. B. L.
Sivaganga.

Opener of the Conference:
Com. C. N. Annadurai M. A.

Periyar E. V. Ramasami and other Comrades will participate in the Conference.

The public meeting will be held at Puthur Maidan the same evening at 6 P. M.

Joint Secretary of Dravidar Kazhagam

Comrade A. Dravidamani B. A., Cuddalore arrived in Erode and took up the duties of the office of the Joint Secretary of Provincial Dravidar Kazhagam from 19-2-46.

All the office bearers of the several Dravidar Kazhagams, the Executive members of the Kazhagam and other comrades of the Party are requested to write to the address below on all matters regarding the enrolment of members to the party and other functions of Dravidar Kazhagam.

Secretary,
Dravidar Kazhagam, Erode

(Continued from page 3)

all this amount to if it was not sacrifice? To say that patriots alone sacrificed and were capable of sacrificing was ridiculous

Members of the Dravidian Kazagam were social reformers. They stood for a complete reformation of the social order. Their Kazagam was a research laboratory, and the members thereof carried on research work with their apparatus of reason. Speaking of Dravidian Kazagam Com. Annaduri said, one might ask the reason why they should have a Kazagam of that type. He would suggest an answer to those who would ask them questions, that they required a Kazagam, because they wanted to gain the prestige which once belonged to them, but which was now lost. They required Kazagams because, they felt that they should have such organisations in order to safeguard the interests of their race and culture.

JOIN THE FEDERATION

Com. Annadurai exhorted the Dravidian Students to join the Federation and strengthen its hands. The Dravidian Students need not be discouraged, because, their activities were not publicised. Com. Annadurai added that they did not require any publicity at all, for he said, their programme was such that it could be broadcast without the aid of paper or print throughout the length and breadth of their land.

COM. GANDHI'S VISIT

Com. Annadurai next dealt with the visit of Com Gandhi and said that if anything emerged out of his visit to South India, he would say that Com. Gandhi prepared the people for doing "Bhajan". The object of his visit to South India was to see that untouchability should go. But, Com. Annadurai asked, the people knew well how far Com. Gandhi had gained his object. Why should Com. Gandhi make a trip to South India to say that untouchability should be removed, he asked why should he come here to teach the people of this land how to do Bhajan? What was it that Com. Gandhi said about untouchability? Did not Ramanuja and the Nainars of yore plead for the abolition of untouchability? What was there new in Com. Gandhi's sayings that they should take serious note of? Unless effective measures were taken to see that the blot was removed, nothing could be done. The Dravida Kazagam had not become any the less weaker by the visit of Com. Gandhi and the wave of emotionalism that was witnessed in Hindusthani Nagar not a few days ago. Com Gandhi, who emerged into the freedom struggle of this country as a rebel and a revolutionary had today walked into the parlour of the Varnashramites, and had been tamed by them

Sor far as they, the Dravidians were concerned, they were not in need of a Mahatma. What they wanted was a Mahavira, who would lead them on to their goal. (cheers and loud applause).

Comrades K. Anbazhagan B. A. (Hons.) and A. P. Janarthanam M. A. also spoke on the occassion.

MANNU LEGISLATION

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(Continued from our last issue)

The ancient legend of the Ramayana, in which the fair Sita, wife of Rama, is carried off by black Demon King Ravan of Ceylon, has its basis in the warfare between the Dravidian aboriginals and the Aryan invaders As the centuries passed, other invaders swept through the mountain passes: Greeks, Tartars, Mongols, Persians, Turks and Afghans, all of whom imparted some of the characteristics of their race, tradition and culture to the people of Northern India.

South of a line drawn from Bombay to Calcutta are people of mainly Dravidian blood, darker in colour and smaller of stature than the Aryan stock of the North, and in the hills of Southern India completely primitive tribes are still to be found.

The Himalayas and Burma are inhabited by people of

mainly Mongol blood, stocky of figure, with high cheekbones, whereas the people of the North West Frontier and Kashmir have the scimitar noses of Semitic origin.

Throughout India such extremes of race are to be found in the outlying regions; in the far South, whence they were driven before invading armies, and in the Northern borderlands where trade routes through the mountain passes introduced new races. In the old days these routes linked up with the great camel routes of Central Asia; through the Khyber Pass to Afghanistan and Russia, through Gilgit in Kashmir to Turkestan, with its markets at Samarkand and Bokhara, through the Simla hills and Darjeeling to Thibet, and through Burma to China.

With their long line of seacoast, the Indians have always been a sea-faring people; they built their own ships and plied a long-shore trade, eastwards to the Malayan coast and westwards to Arabia and the Persian Gulf

India's modern maritime prosperity can be seen to-day in her flourishing seaports—Karachi, Bombay, Madras and Calcutta, the latter being the second largest city in the British Empire.

India contains one-sixth of the world's population, and one twenty-sixth of its area. Her 352 million people (1931 census) constitute 75 per cent. of His Majesty the King Emperor's subjects.

II.

INDIA THROUGH THE AGES

Indias's civilisation and culture are among the proudest in the world. Throughout her history up to the time of her contact with European traders, India knew only one form of government, and that was monarchical, and seldom was the whole country under one ruler.

There are two periods which stand out prominently as the peaks of Aryan and Moghul cultures.

Little is known of India before the Aryan invasion about 2000 B C. Archaeological investigations in Mysore have discovered cities which reveal a civilisation existing as far back as far 10000 B. C. The people then living in North Western India grew wheat and lived a pastoral life, not perhaps very different from life in the outlying villages in India to-day. At Mohenjo Daro in Scind, and Harappa in the Punjab, cities and towns, with houses of brick and stone and paved streets, dating from 3000 B. C., have been discovered. The town dwellers wore clothes made of cotton, they had ornaments of gold and silver and in their houses they had stone baths.

The most important epoch in the history of the Indo-Aryan civilisation culminated in the reign of Asoka (c. 264 B. C), the king who brought for the first time the whole of India, Afghanistan, and Baluchistan into a single political entity. Buddha was born about 560 B. C and under Asoka, Buddhism became the dominant religion of India, whence it was carried by Indian monks to China and the Far East where also went her wares carried by her merchants.

Asoka was a monarch in the real sense, and his laws were engraved on stone pillars, set up throughout his empire. He was the first Indian to revolt against the taking of life. At one time, thousands of animals were killed in his kitchens but after he accepted Buddhism he permitted olny one antelope and one peacock to be killed each day. It was at this time that vegetarianism took root in India.

The next epoch of Indian history opens with the Moslem invasion, which began in the eleventh century, contemporary with the Norman invasion of Britain. Mahmud of Ghasnavi carried out raids from the North West, mainly for the purposes of plunder and the capture of slaves, and each successive invader, of whom Tamerlane was one, penetrated deeper into India, until finally, in the 15th century, Baber became the first Moghul emperor. The Moslems ruled in India for nearly 700 years until they were ousted by the British.

Of the Moslem epoch, the reign of Akbar in the 17th century marks the peak. He gathered around him ministers and courtiers belonging to all religions; poets, painters, writers, mathematicians and holy men of all faiths flocked to his court and sought his patronage. Akbar attempted to lay the foundations of a new religion by the merging of Islam and Hinduism. Although a Moslem he married a Hindu princess, and his son, the next emperor, did likewise. Akbar recodified the laws, regularised the system of land tenure and the collection of taxes, and gave great impetus to Indian agriculture and industry, which was organis-

ed in guilds. To this day, streets can be found, named after the professions they housed: the Street of the Painters, the street of the Cobblers, and so on.

India at this time held her own in the markets of the world, and it was not until the development of the heavy steel industry in the West, supported by European capitalism, that she lost her place. The first contact made by Western traders was for the purchase of calicoes from Bengal and Dacca muslins, so fine that a strip a yard wide could be passed through a finger ring. London in those days bore no comparison with Dacca in its prosperity and splendour, and no country in the world produced finer silks, wool and cotton cloth, and cloth of gold. The gold brocades of Benares found their way to all parts of the the world. These have been of such fine quality that, even to this day, they have withstood European competition. Whereas Asoka unified India through spiritual influence and the acceptance of Buddhism, Akbar maintained his dominion by military and political conquests, social reforms, and industrial and agricultural progress. Throughout all these periods India had no elected representative legislatures as known in the West. It was always a case of rule by one man whose word was law.

Contemporary with Akbar was Queen Elizabeth of England, who, in 1600, granted the first charter to the East India Company. The English, however, were not the only traders to be attracted by India's great riches. The Portuguese and the Dutch, whose trade mainly in spices, were already established and were supplanted by the English and French merchants.

In 1757, the defeat of the French general Dupleix by Clive at Plassy made England the paramount trading power in India. The Moghul Empire had broken down, and India was splitting into separate kingdoms, some under Moslem sway, and others under the rule of Hindu princes. The European merchants, to protect their trade, entered into local intrigues by backing one princeling against another. The East India Company soon realised that the best way of selling their goods at a high price and buying Indian goods at a low price was to have a strong army and to enjoy political authority. Consequently they went from conquest to conquest and, with the aid of locally recruited Indian troops, added province after province to their dominions until, towards the middle of the 19th century, they held sway over practically the whole of India.

The East India Company enjoyed a monopoly of Indian trade until the year 1813. They bought goods at the prices they were willing to pay and sold goods at the prices they could extract.

The inventions in the latter half of the 18th century connected with the power loom, and the jealousy of other capitalists in England, brought about the abolition of the East India Company's monopoly on Indian trade. From 1813 all English traders enjoyed equal trading rights. By an Act of 1858, Her Majesty's Government took over the control of the East India Company. By the Proclamation of 1877 Queen Victoria assumed a closer personal relationship with India and the Indian Princes and took the title of Queen-Empress of India. At this time, British administrators laid the foundations of a system of government which has been gradually modelled by democratic principles, such as have held sway in England for centuries past. The Company's agents were replaced by highly paid and honest Civil Servants.

It is hardly possible to say whether representative and democratic institutions would ever have come into existence if India had continued to be ruled by her own monarchs. If the connection of Great Britain with India means nothing else, it has at least endowed the people of India with the traditions of Cromwell and of the Mother of Parliaments, and with a common system of railways, roads, telegraphs, telephones, and a common modern language—English—as a medium of conversation all over the country. Out of a pastoral Indian civilisation has arisen a new and vigorous modern India, now capable of competing with Europe on her own standards of industry and finance.

(From "India")

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